AN

ESSAY,

Founded upon

ARGUMENTS

NATURAL and MORAL,

PROVING THE

Immortality of the Soul.

Tranſlated from the Original Manuſcript of the Archbiſhop of CAMBRAY.

Sic mihi perſuaſi, ſic ſentio, quum tanta Celeritas Animorum ſit, tanta memoria præteritorum, futurorum Providentia, tot Scientiæ, tot inventa, non poſſe eam Naturam quæ res eas continet mortalem eſſe.

CICER.

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MDCCXXX.

THE

PREFACE.

AS *this is a moſt infidel Age we live in, wherein Wickedneſs reigns with Reputation, the Thoughts of the Mind are diſcovered by the Current of the Actions. Were there a ſerious Belief of the great Judgment, and the terrible Eternity that follows, it were not poſſible for Men to ſin ſo freely, and perſevere in a*

War ſo deſperate againſt God and himſelf. Senſuality and Infidelity are Elements of a ſymbolical Quality, and by an eaſy Alteration are changed into one another. Fleſhly Luſts darken the Mind, and render it incapable to take a diſtinct View of Things ſublime and ſpiritual. They hinder ſerious Conſideration (eſpecially of what may trouble the Conſcience) by their impetuous Diſorders; and, which is the worſt Effect, the corrupt Will bribes the Mind to argue for what it deſires. 'Tis the Intereſt of Carnaliſts, to put out the Eye of Reaſon, the Previſion of things eternal, that they may blindly follow the ſenſual Appetite. Thus Epicurus, *with his Herd, denied the Immorta-*

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lity of the Soul, conſonantly to his declared Principle, that the ſupream Happineſs of Man conſisted in the Delights of Senſe. And 'tis as natural, that the Disbelief of another State hereafter, ſhould ſtrongly encline Men to follow their licentious Pleaſures. If the Soul, according to the impious Fancy of thoſe Infidels, deſcribed in the Book of Wiſdom, be a Spark of Fire that preſerves the vital Heat for a little Time, and gives Motion to the Members, Vigour to the Senſes, and Spirits for the Thoughts, but is quenched in Death, and nothing remains but a wretched Heap of Aſhes, what Pre-eminence has Man above a Beaſt? It follows, therefore, in the Progreſs of their Reaſon,

'tis equal to indulge their Appetites as the Beasts do. If what is Immortal puts on Mortality, the Consequence is natural, Let us eat and drink, for to Morrow we must die.

Now, though supernatural Revelation, confirmed by Miracles, and the continual Accomplishment of Prophecies, has brought Life and Immortality into that open Light, that the meanest Christian has a fuller and more certain Evidence of it, than the clearest Spirits of the Heathens ever had, yet because the Weight of Authority is of no Force with Libertines, 'tis necessary to argue from common Principles, which they cannot disavow.

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PREFACE.

'Tis the Deſign of the enſuing Treatiſe to diſcover, by the Light of Nature, inviſible Objects, viz. *That a ſovereign Spirit made and governed the ſenſible World; that there is an immortal Soul in Man, and that an eternal State of Happineſs or Miſery expects him hereafter. There is ſuch a neceſſary Connexion between theſe ſupream Truths, that the Denial of the one, includes the Denial of the other: And 'tis uncertain which of the two is the firſt Step, whether Men deſcend from the Disbelief of the future State to Atheiſm, or from Atheiſm to Infidelity in that Point.*

I have been careful not to build upon falſe Arches, but on ſubſtantial Proofs, and to perſwade

ſwade Truth with Truth, as becomes a ſincere Counſellor, and Well-wiſher to Souls. And if the ſecure Perſon will but attentively and impartially conſider, he muſt be convinced, that it is the only true Wiſdom to believe and prevent, and not venture on the Trial of things in that State, where there is no other mending the Error, but by an everlaſting Sorrow for it.

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ESSAY, &c.

IT is the inſeparable Property of an intellectual Agent, to propound an End, to judge of the Convenience between the Means and it, and to contrive them in ſuch a Manner as to accompliſh it. Now if we ſurvey the Univerſe, and all the Beings it contains, their Proportion, Dependance and Harmony, it will fully appear, that antecedently to its Exiſtence, there was a perfect Mind that deſign'd it, and diſpoſed the various Parts in that exact Order, that one beautiful World is compoſed of them. That Philoſopher conjectured truly, who be-

ing Shipwreck'd on the Iſland of *Rhodes*, and come to Shore, ſpying ſome mathematical Figures drawn on the Sand, cry'd out with Joy, *Veſtigia hominum video*, I ſee the Footſteps of Men; and comforted his deſpairing Companions, that they were not caſt into a Deſart, or Place of Savages, but of Men civil and wiſe, as he diſcovered by thoſe Impreſſions of their Minds. And if we obſerve the Frame of the World, the Concatenation of the Superiour with the Middle, and of the Middle with the lower Parts, whereby 'tis not an accidental Aggregation of Bodies, but an entire Univerſe; if we conſider the juſt Diſpoſition of them convenient to their Nature and Dignity, the Inferiour and leſs noble Dependance of the Superiour, and that ſo many contrary Natures with that League and Fidelity of mutual Love, embrace and aſſiſt each other, that every one is working according to its peculiar Quality, yet all unite their Operations for one general End, the Preſervation and Benefit of the whole, muſt we not ſtrongly conclude that 'tis the Work of a deſigning and moſt wiſe Agent?

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Mundum mente gerens, ſimilique ab
imagine formans.

'Twas the extravagant Fancy of *Democritus*, and *Epicurus* after him, that the Original of the World was from the fortuitous Conjunction of Atoms, that were in perpetual Motion in an immenſe Space, till at laſt a ſufficient Number met in ſuch a Manner, as form'd it in this Order. 'Tis ſtrange, to Amazement, how ſuch a wild Opinion, never to be reconciled to Reaſon, could find Entertainment: Yet he left a numerous School, and many Followers, tenacious of his Doctrine, immediate Heirs of his Frenzy; but 'tis moſt eaſy to ſhew the Vanity of this Conceit, that ſuppoſes all, and proves nothing.

That thoſe Particles of Matter ſhould thus meet together, 'tis neceſſary they move. Now from whence is the Principle of their Motion, from an internal Form, or an external Agent? If they will be ingenuous, and ſpeak true, they muſt anſwer thus; From whenceſoever they have it, they have it: For if they did not move, their Opinion cannot proceed

a Step further. But ſuppoſing their Motion to be natural, what powerful Cauſe made them reſt? How are they ſo firmly united? Have they Hooks to faſten them, or any glutinous Matter, that by touching they cleave ſo faſt together? They muſt grant ſomething like this, otherwiſe they cannot unite and compound, and then the *Epicurean* Opinion is preſently diſſipated. Suppoſing them Triangular, Circular, Square, or of any other regular, or irregular Figure; yet they can make no other Compound but a Maſs of Sand, in which the ſeveral Grains touch without any firm Union. So that 'tis evident, whether we ſuppoſe Motion or Reſt to be originally in the Nature of Matter, there muſt be a powerful Efficient to cauſe the contrary: Beſides, by what Art did ſo many meet, and no more, and of ſuch a Figure and no other, and in that juſt Order, as to form the World, a Work ſo exact, that by the moſt exquiſite Skill, it cannot be made better? Add further, How could theſe minute Bodies, without Senſe, by Motion produce it? This is to aſſert, that a Cauſe may act above the Degree of its Power. Can we then rationally conceive, that a confuſed Rout of Atoms of divers

Natures,

Natures, and ſome ſo diſtant from others, ſhould meet in ſuch a fortunate Manner, as to form an entire World, ſo vaſt in the Bigneſs, ſo diſtinct in the Order, ſo united in the great Diverſities of Nature, ſo regular in the Variety of Changes, ſo beautiful in the whole Compoſure, tho' it were granted, that they did move, and that one of their poſſible Conjunctions in ſome Parts of Eternity were that we ſee at preſent, could ſuch a ſtrict Confederacy of the Parts of the Univerſe reſult from an accidental Agreement of contrary Principles? 'Tis ſo evident by the general Experience of Men, that regular Effects are cauſed by the Skill of a deſigning Agent that works for an End, that upon the Sight of any ſuch Effects, there is not the leaſt Shadow of a Suſpicion in the Mind, that it proceeded from blind and counſelleſs Chance. If we ſhould hear one make a Plea for a Cauſe with ſuch powerful Reaſons and perſuaſive Eloquence, as are moſt proper to convince his Judges to decide it in his Favour, can we doubt whether he underſtands what he ſpeaks, or caſually moves the Organs of Speech? And yet if he did move them by Chance, one of the caſual Motions, equally poſſible

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with any other, would be that he performed at preſent.

If a thouſand braſs Wheels were thrown on a Heap, would ſix or eight meet ſo happily, as by their Conjunction to organize a Clock that ſhould diſtinguiſh the Hours? or is a skilful Hand requiſite to join them, and direct their Motion? And did the Planets, thoſe vaſt Bodies, by Chance aſcend to the upper Part of the World, and join in that Order, as to meaſure the Time ſo exactly for ſo many paſt Ages? Who ever ſaw a dead Statue formed in the Veins of Marble, or a well-proportion'd Palace, with all Rooms of Convenience and State, ariſe out of a Quarry of Stones, without a Sculptor to faſhion the one, and an Architect to frame the other? Yet Marble and Stones are better diſpoſed to make a Statue, or Building, that are the immediate Materials of both, and only require Skill and Workmanſhip to give them Form, than Atoms, jumbled together, are to make the World. *Pliny* faintly tells us a Story of a fabulous Ring of *Pyrrhus*'s, in which an Agat was ſet, diſtinctly repreſenting, not by Art, but pure Hazard, *Apollo* with his Harp in the Midſt of the nine Muſes. The firſt Re-

Reporter was defective, that he did not oblige us to believe, that the Sound of his Harp was heard in Conſort with the Muſes. It would have been a wondrous fine Miracle, and the Belief as eaſy, that a Stone might be a Muſician as a Painter.

Now if the Effects of Art are not without an Artificer, can the immenſe Fabrick of the World be other than the Work of a moſt perfect Underſtanding? Who fixed the Foundations of the Earth? Who laid the beautiful Pavement we tread on? Who divided and adorned the Chambers of the Spheres? Who opened the Windows to the Light in the *Eaſt?* Who encompaſſed it with the vaſt Vault of the ſtarry Heaven hanging in the Air, and ſupporting itſelf? Could artleſs Chance do all this? No Man, unleſs totally deſerted of Reaſon, can poſſibly have ſuch a Notion. Let Reaſon judge, how could the World be otherwiſe than it is, ſuppoſing it framed by a deſigning Cauſe? All things are divinely diſpoſed, that is, by perfect Wiſdom, as publick Neceſſity and Ornament require. If this be the Effect of Chance, what is the Product of Deſign? Can Reaſon diſtinguiſh between

Things

Things artificial, wherein the Felicity of Invention appears, and things rude, not done by Rule in the Works of the Hands, and can it not diſcover the manifeſt Prints of Wiſdom in the Order of the Univerſe? How much more Skill is evident in the Frame of the World, that in all the Effects of Humane Art, ſo much the leſs Folly would it be to attribute the moſt curious Works of Art, than the Production of the World to Chance?

But ſome will have the Riſe and Courſe of things in the World to be the ſole Neceſſity of Nature. 'Tis true, indeed, there is an evident Connexion of Cauſes and Effects in the celeſtial and elementary World, whereby Times and Seaſons are continued, and the Succeſſion of mutable Things is preſerved; ſo that Nature always conſuming, remains entire; though all ſenſitive and vegetive Beings die, yet the Species is immortal; for the Living are brought forth to ſucceed in the Place of the Dead. But the enquiring Mind cannot reſt here; for 'tis impoſſible to conceive a Train of Effects, one caus'd by another, without aſcending to the firſt Efficient that is not an Effect; for nothing can act before it ex-

exists. The Order of Causes requires that we should look up to the Supream, which derives Being and Virtue to all the intermediate. Thus Nature produces things from seminal Causes, that depend on things already in Being. The Seed of Flowers and Trees suppose the Fruits of the Earth before growing, but the first Tree could not be so produced; and to fancy an infinite Succession of Causes depending one upon another, without arriving to a first, can only fall into the Thoughts of a disordered Mind. How came this Man into the World? By Generation, he was begotten by such a Father, and he by another, and so infinitely. Thus Atheism, that rejects one truly infinite Cause, is obliged to admit an Infinity in all things. 'Tis therefore evident that the efficient Principles in Nature are from the sole Power of the first and independant Cause; they could not proceed from themselves, and that a most wise and omnipotent Being is the Original of all Things, is as evident. Is it conceivable, that the insensible Mass, which is called Matter, should have had an eternal Being without an Original? Whereas there is not the least imaginable Repugnance in the Attributes of the

firſt and higheſt Being, in whom all thoſe Perfections concur, which, as proper to the Deity, are formed in the Mind in the Idea of it, as his ſpiritual Nature, Eternity, Immenſity, Wiſdom, Omnipotence, *&c.* of which 'tis equally true, that no one, either abſolutely or relatively conſidered, involves a Contradiction, that makes it impoſſible for the ſupream Being to poſſeſs it. Is it not perfectly inconſiſtent to attribute to Matter (the loweſt and moſt contemptible of all Beings) the higheſt and moſt noble Perfection, and independant Exiſtence? One may aſſert in Words, but not ſeriouſly, without the utter deſerting of Reaſon. Man incomparably excels this Matter; he underſtands it, but that underſtands him not; yet he has a derived Being in Time. 'Tis therefore neceſſary that Matter ſhould have ſome Cauſe of its Being; but ſuppoſing the Self-ſubſiſtence of Matter from Eternity, could the World, full of innumerable Forms, ſpring by an *Impetus*, from a dead, unactive Principle? 'Tis equally impoſſible that a blind Cauſe, caſual or fatal, ſhould give Being and Order to the Univerſe.

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From what has been argued, we may judge how unreaſonable it is to doubt, whether there be a Principle in Nature of excellent Wiſdom, becauſe not ſeen in his own Eſſence; for if Reaſon compels us to acknowledge that the Works of Art, wrought by manual Inſtruments, proceed from an unſeen Mind that directed their Motions according to the Idea framed in itſelf, we ought more ſtrongly to conclude, there is a divine Mind, though inviſible to mortal Eyes, that contrived at firſt, and with Knowledge performs all the Works of Nature. In ſhort, to deny the Exiſtence of a Being not ſubjected to our outward Senſes, is equally of no Force in both the Inſtances. By the ſame Reaſon St. *Auſtin* confounds the Atheiſt, objecting that he could not ſee the Deity, to whom he propounds this Queſtion; That ſince his Body was only viſible, and not his Soul, why ſhould it not be buried? And upon the Reply, that the quickening Preſence of the Soul was evident in the Actions of Life performed by the Body, he truly infers, If a vital Principle, imperceptible in itſelf, is diſcovered by vital Actions, the Deity, though by the Perfection of his Nature undiſcernable

to our Senſes, is clearly ſeen by the Light of his Effects: And thoſe who are wilfully blind, if God ſhould, by any new ſenſible Effects, make a Diſcovery of himſelf, yet would remain inconvincible: For the Arguments of his Preſence from extraordinary Effects, are liable to the ſame Exceptions pretended againſt the ordinary.

Having, I hope, clearly proved and demonſtrated from Reaſon the Being of a Deity, I ſhall now conſider Man, with reſpect to both the Parts of his compounded Nature, wherein are manifeſt Evidences of a wiſe Maker.

The Body is the moſt artificial of all periſhable Things in the World: 'Tis juſtly called the Store-houſe of Proportion; 'tis equally impoſſible to add any thing but what is ſuperfluous, or to take away any thing but what is neceſſary. How many internal Parts, diverſe in their Qualities and Figures, are diſpoſed with that Providence, that all operate according to their proper Natures. They are ſo juſtly ordered, with that mutual Dependance, as to their Being and Operations, that none can be without the Whole, nor the Whole without it; ſo that if with an attentive Eye we conſi-

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der this, it might ſeem that in making the Body, the Deſign was only for Convenience and Profit: But if we turn our Thoughts from that which is within this unparalleled Piece, and regard the various Forms and Structure of the outward Parts, we might imagine them deſigned for regular viſible Beauty. *Phavorinus*, comparing the Writings of two famous Orators, obſerved, that if one Word was taken from a Sentence of *Plato*, you ſpoiled the Elegance; if from *Lipſias*, the Senſe; ſo the taking away the leaſt conſiderable Part from the Body, deprives it of its Beauty and Uſefulneſs. Two great Philoſophers have left excellent Diſcourſes on the Parts of the humane Body, juſtly eſteemed amongſt their moſt valuable Works. *Galen*, after an excellent Obſervation of the Symetry of this Fabrick, challenged the *Epicureans* to find but one of all the numerous Parts that compoſed it, even the leaſt Vein, or Fibre, that was not ſerviceable for its proper End, or might be better, if changed in its Form, Temperature or Place, and he would embrace their Opinion, that Chance was the Author of it. In particular, he makes an Enquiry, whether the Heart, which

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does the Office of the Sun in that little World, could be placed better than in the Midſt of the Breaſt, and evidently proves it could not, with reſpect to the Uſes of the ſeveral Faculties that form it, as the firſt Fountain, derives neceſſary Supplies for their Exerciſe.

Its Structure is entirely different from that of Brutes, whereby 'tis a fit Inſtrument of the rational Soul. The Brutes being meerly terreſtrial Animals, are perpetually groveling and poring downwards, ſeeking no more than their Nouriſhment: They have no Commerce with the Heavens, but ſo far as it ſerves them for the Earth, as being only induſtrious for their Food: But in Man, the Poſture of his Body interprets that of his Soul. The Stature is erect and ſtreight, expreſſive of his Dominion over the Creatures made for his Uſe. The Head is over all the leſs noble Parts, and the Eye ſo conveniently placed, that the Mind may look out at theſe Windows to diſcover the World in its various Parts, to contemplate the Heavens, its native Seat, and be inſtructed and incited to admire and love the great Creator.

If we conſider Man complexly, as joined with Society, to which he is natu-

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rally inclined, he is ſo formed as to give, or receive Aſſiſtance for his Preſervation and Comfort. The Tongue, his peculiar Glory, the Interpreter of the Thoughts, and Reconciler of the Affections, maintains this happy Commerce: Beſides, the Face makes known our inward Motions to others. Love, Hatred, Deſire, Joy, Grief, Cruelty, Compaſſion, and all the reſt of the Affections, are diſcovered by their proper Aſpects. By a ſudden Change of the Countenance are manifeſted the deepeſt Sorrow, the higheſt Pleaſure, juſt as the Face of the Heavens, vailed with Clouds, at the breaking forth of the Sun is preſently cleared up; and (which is above the Imitation of Art) different Affections are repreſented in a more or leſs expreſſive Appearance, according to their ſtronger, or remiſſer Degree. *Timantes*, the famous Painter, wiſely drew a Vail over *Agamemnon*'s Face, preſent at the Sacrifice of his innocent Daughter, deſpairing to expreſs his ſeveral Paſſions, as the Tenderneſs of a Father, with the Majeſty of a King, and the Generoſity of the Leader of an Army. This way of Diſcovery has a more univerſal Uſe than Words: The Miniſtry of the Tongue is only beneficial to thoſe who underſtand

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ſtand our Language; but the Face, though ſilent, ſpeaks to the Eye. The Countenance is a Chriſtal, wherein the Thoughts and Emotions of the Mind, otherwiſe inviſible, appear, and is a natural Sign known to all; for this Manner of Expreſſion is not, by the common Agreement of Men, as Signs abſolutely free or mixed, but from the Inſtitution of Nature, that always chooſes what is moſt proper to its End, guided by a ſuperiour Director, according to the Rules of perfect Wiſdom.

And as the wonderful Frame of Man's Body, ſo much more the rational Soul, his eminent Prerogative above all ſenſible Beings, diſcovers the Deity. The ſuperiour Faculties, the Underſtanding and the Will, whereby he makes a Judgment and Choice of things in order to his Happineſs, declare it to be the living Image and Glory of a moſt wiſe and voluntary Agent. The admirable Compoſition of two things ſo diſproportioned, a ſpiritual and material Subſtance in the Humane Nature, is an Argument of his Omnipotent Skill, who united them in a Manner inconceivable to us; which now leads me to conſider the Immortality of the Soul.

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In treating of which, I ſhall not inſiſt on nice and ſubtile Speculations, that evaporate and leave nothing ſubſtantial for Conviction or Practice; but contrarily, enforce thoſe Truths by undeniable Proofs, that may induce the Mind to aſſent, and work upon the Will, to make its Choice of Objects, with reſpect to their endleſs Conſequences hereafter: And firſt, It muſt be premiſed, that Immortality is not an inſeparable Perfection of its Nature, for 'tis capable of Annihilation. Whatever had a Beginning, may have an End. God only enjoys Immortality in an abſolute Senſe, and communicates it according to his Pleaſure. The perpetual Duration of Humane Souls, is a Priviledge that depends on his ſuſtaining Virtue (without which they would relapſe into a State of not being) and as freely flows from his Power at the firſt Moment of their Exiſtence: His Will is the Meaſure of their Continuance. If Will here be neceſſary to produce ſuch Reaſons as ſtrongly demonſtrate, that the Deity will not withdraw his conſervative Influence, which is neceſſary to their Immortality; which muſt be proved by Arguments both natural and moral. The firſt maintains, that God has made the Soul incapable

of Death, by any internal Cauſes of periſhing from its Nature; and in that declares, not obſcurely, that he will ever preſerve it. The ſecond is drawn from the Divine Attributes; from the Ends of the Creator in making the Soul, and the viſible Oeconomy of Providence in the Government of the World, that are infallible, and will produce a ſufficient Conviction in Minds equally inclined.

Firſt, The Soul is incapable of Death, by any internal Cauſes of periſhing in its Nature. The Diſſolution of things proceeds from the corruptible Principles of which they are compounded, and the ſeparable Parts of which they conſiſt, and into which they are reſolved. Therefore all mixed and material Beings are ſubject to Diſſolution: But the Humane Soul is a ſpiritual Subſtance, ſimple, without any diſagreeing Qualities, as Heat and Cold, Moiſture and Drineſs, the Seeds of Corruption. The Eſſences of things are beſt diſcovered by their peculiar Operations, that argue a real Diſtinction between them, and from whence ariſe the different Notions whereby they are conceived. The Soul of a Brute performs the ſame vital Acts as the Soul of a Plant; yet 'tis viſibly of a more elevated Nature, becauſe

becauſe it performs the Functions of the ſenſitive Life that are proper to it. The rational Soul performs the ſame ſenſitive Acts as the Soul of Brutes; but that it is of an higher, and more noble Order of Subſtances, appears by its peculiar Objects, and immediate Operations upon them.

The two principal Faculties of the Humane Soul, are the Underſtanding and the Will; and the Actions flowing from them, exceed the Power of the moſt refined Matter, however modified, and tranſcend any Principle that is only endowed with the Powers of Senſe and Imagination confined to Matter.

To proceed orderly, let us firſt conſider the Mind, with reſpect to the Quality of its Objects, and Manner how it is converſant about them.

Firſt, The Conception of things purely Spiritual, God, Angels, ſeparate Souls, Analogies, the Differences and various Reſpects of things, argue it to be of a ſpiritual Nature; for a material Glaſs cannot repreſent a Spirit; it has no Receptivity, to take into it an Object without Figure, Colour, and Diverſity of Parts, the Affections of Matter. A ſpiritual Object can only be apprehended by a ſpiritual

Operation; and that can only be produced by a ſpiritual Power. The Being of things, is the Root of their Working: Now rarify Matter to the higheſt Fineneſs, reduce it to imperceptible Atoms, 'tis as truly Matter as any groſs Body; for Lightneſs and Tenuity are as proper Attributes of Matter, as Weight and Denſity, though leſs ſenſible.

If a Beaſt could apprehend what Diſcourſe is, it were rational; the Soul therefore, that underſtands the Spirituality of things, is ſpiritual; otherwiſe it would act *extra Sphæram*. The intellectual Eye alone ſees him that is inviſible, underſtands the Reaſons of Truth and Juſtice, looks beyond the bright Hills of Time into the ſpiritual, eternal World; ſo that 'tis evident, there is an Affinity and Likeneſs in Nature between them.

Secondly, Material Faculties are confined to the narrow Compaſs of ſingular and preſent things; but the Mind abſtracts from all Individuals their pure Nature, and forms their univerſal Species. The Eye can only ſee a coloured Object before it, but the Mind contemplates the Nature of Colours; it aſcends above all the Diſtinctions of Time, recollects what is paſt, and foreſees what is to come: No

Interval

Interval of Space or Time can hinder its Sight: Beſides, the ſwift Flight of the Thoughts over Sea and Land, the Soaring of the Mind, in a Moment, above the Stars, as if it's Eſſence were all Vigour and Activity, plainly prove it not to be a material Power.

Thirdly, Senſe only acts in a direct Way, without reflecting upon itſelf, or its own Operations: 'Tis true, there is an experimental Perception included in vital and ſenſible Acts, but 'tis far below proper Reflection. The Eye ſees not the Action by which it ſees, nor does the Imagination reflect on itſelf; for that being converſant only about Repreſentations tranſmitted through the Senſes, cannot frame an Image of itſelf, and gaze upon it, there being no ſuch Reſemblance conveyed by the Mediation of the outward Organs; but the rational Soul not only contemplates an Object, but reflects on its own Contemplation; and retired from all Converſe with external things, views itſelf, its Qualities, and State, and by this gives Teſtimony of its ſpiritual and immortal Nature.

Fourthly, The Mind teſtifies the Falſe Report of the Senſes, and forms the Judgment of things, not according to their Impreſ-

Impreſſions, but by ſuch rational Evidence, of which they are not capable. When the Object is too diſtant, or the Medium unfit, or the Organs diſtempered, the Senſes are deceived. The Stars of the brighteſt Magnitude ſeem to be trembling Sparks of Light; but the Underſtanding conſiders, that the Repreſentations of things are imperfect, and leſs diſtinct, proportionably to their Diſtance, and conceives of their Magnitude accordingly. A ſtrait Oar appears crooked in the Water; but Reaſon obſerves the Error in the Refractions, when the Image paſſes through a double Medium of unequal Clearneſs. Sweet Things taſte bitter to one in a Fever; but the Mind knows, that the Bitterneſs is not in the Things, but the vitiated Palate. How many things are collected by Reaſon, that tranſcend the Power of Fancy to conceive; nay, are repugnant to its Conception? What corporeal Image can repreſent the Immenſity of the Heavens, as the Mind, by convincing Arguments, apprehends it? The *Antipodes* walk erect upon the Earth, yet the Fancy cannot conceive them but with their Heads downward: Therefore if the Mind were of the ſame Nature with the corporeal Faculties,

culties, their Judgment would be uniform.

Fifthly, The Senſes ſuffer to a great Degree by the exceſſive Vehemence of their Objects. Too bright a Light blinds the Eye: Too ſtrong a Sound deafens the Ear: But the Soul receives Vigour and Perfection from the Excellence and Sublimity of its Objects; and when moſt intent in Contemplation, and concentred in its ſelf, becomes as it were all Mind: So that the Operations of it, as ſenſitive, are ſuſpended; feels the pureſt Delights, far above the Perception of the lower Faculties. Now, from whence is the Diſtemper of the Senſes in their Exerciſe, but from Matter, as well that of the Object, as the Organ? And from whence the not ſuffering of the Mind, but from the Impreſſing the Forms of Objects, ſeparated from all Matter, and conſequently in an immaterial Faculty? For there is of Neceſſity a Convenience and Proportion, as between a Being and the Manner of its Operations, ſo between that and the Subject wherein it works. This ſtrongly argues the Soul to be Immaterial, in that 'tis impaſſible from Matter, even when it is moſt converſant in it: For it refines it from corporeal Accidents, to a kind of

Spirituality, proportioned to its Nature; and from hence proceeds the unbounded Capacity in the Soul in its Conceptions; partly, becauſe the Forms of Things, inconſiſtent in their Natures, are ſo purified by the Mind, as they have an objective Exiſtence, without Enmity or Contrariety; partly, becauſe in the Workings of the Mind, one Act does not require a different Manner from another, but the ſame reaches to all that is intelligible, in the ſame Order.

Sixthly, The Senſes are ſubject to Languiſhing and Decay, and begin to die before Death: But the Soul, many times, in the Weakneſs of Age, is moſt lively and vigorouſly productive. The intellectual Off-ſpring carries no Marks of the Decays of the Body. In the Approaches of Death, when the corporeal Faculties are relaxed, and very faintly perform their Functions, the Workings of the Soul are often raiſed above the uſual Pitch of its Activity; and this is a pregnant Probability, that it is of a ſpiritual Nature; and that when the Body, which is here its Priſon, rather than Manſion, falls to the Earth, 'tis not oppreſſed by its Ruins, but ſet free, and enjoys its trueſt Liberty. This made *Heraclitus* ſay, That the Soul goes

goes out of the Body as Lightning from a Cloud, becauſe it is never more clear in its Conceptions, than when freed from Matter. And what *Lucretius* excellently expreſſes in his Verſe, is true in another Senſe than he intended.

Cedit item retro, de Terra quod fuit ante
In Terram; ſed quod miſſum eſt ex Æthe-
ris oris,
Id rurſus Cœli fulgentia Templa recep-
tant.

But 'tis objected, that the Soul in its intellectual Operations depends on the Phantaſms, and thoſe are drawn from the Repreſentations of things conveyed through the Senſes.

But it will appear, this does not enervate the Force of the Arguments for its ſpiritual Nature; for this Dependance is only objective, not inſtrumental for the Soul's Perception. The firſt Images of things are introduced by the Mediation of the Senſes, and by their Preſence (for nothing elſe is requiſite) the Mind is excited, and draws a Picture reſembling, or, if it pleaſe, not reſembling them, and ſo operates alone, and compleats its own Work. Of this we have a clear Experiment, in the Conceptions which the Mind

forms of things, ſo different from the firſt Notices of them by the Senſes.

The firſt Apprehenſions of the Deity, are from the viſible Effects of his Power; but the Idea, in which the Underſtanding contemplates him, is framed by removing all Imperfections that are in the Creatures, and conſequently that he is not Corporeal: For whatſoever is ſo, is liable to Corruption, and that is abſolutely repugnant to the Perfection of his Nature. Now the common Senſe and Fancy, only powerful to work on Matter, cannot truly expreſs an immaterial Being. Indeed, as Painters, by their Colours, repreſent inviſible Things, as Darkneſs, the Winds, the internal Affections of the Heart, ſo that by the Repreſentations, the Thoughts are awakened of ſuch Objects; ſo the Fancy may, with the like Art, ſhadow forth ſpiritual Beings, by the moſt reſembling Forms taken from Things ſenſible. Thus it imagines the Angels under the Likeneſs of young Men with Wings, to expreſs their Vigour and Velocity: But the Mind, by its internal Light, conceives them in another Manner, by a ſpiritual Form, that exceeds the utmoſt Efficacy of the corporeal Organs: So that 'tis evident, the Soul, as intellectual in its ſingular

gular and moſt proper Operations, is not aſſiſted by the Miniſtry of the Senſes.

'Tis objected, that the Soul, in its ſuperiour Operations, depends on the convenient Temper of the Body. The Thoughts are clear and orderly, when the Brain is compoſed. On the contrary, when the Predominancy of an Humour diſtempers it, the Mind feels its Infirmities: And from hence it ſeems to be of a corporeal Nature, depending on the Body in its Being, as in its Working.

But this, if duly conſidered, will raiſe no juſt Prejudice againſt its ſpiritual, immortal Nature: For,

The Sympathy of Things, is no convincing Argument that they are of the ſame Nature. There may be ſo ſtrict an Union of Beings of different Natures, that they muſt neceſſarily be ſubject to Impreſſions from one another. Can any Reaſons demonſtrate, that a ſpiritual Subſtance, endowed with the Power of Underſtanding and Will, cannot be united in a vital Compoſition to a Body, as the vegetive Soul is in Plants, and the ſenſitive in Beaſts? There is no implicit Repugnance in this, that proves it impoſſible. Now, if ſuch a complex Being were in Nature, how would that ſpiritual Soul

act in that Body, that in its firſt Union with it (excepting ſome univerſal Principles) is a *raſa Tabula*, as a white Paper, without the Notices of Things written in it? Certainly, in no other imaginable Manner, than as Man's Soul does now. Indeed, if Man, as compounded of Soul and Body, were a ſenſitive Animal, and only rational, as partaking of the univerſal Intellect lent to Individuals for a Time, and retiring at Death to its firſt Being, as *Avarroes* fancied, there would be no Cauſe of ſuch a Sympathy: But the Soul, as Intellectual, is an informing, not aſſiſting Form. And it is a ſtrong Proof of the Wiſdom and Goodneſs of the Creator, by this ſtrict and ſenſible Union, to make the Soul vigilant and active, to provide for the Convenience and Comfort of the Body in the preſent State; and that notwithſtanding ſuch a Diſcord in Nature, there ſhould be ſuch a Concord in Inclinations.

Though the mental Operations of the Soul are hindered by the ill Habit of the Body, yet the Mind ſuffers no Hurt, but ſtill retains its intellectual Power, without impairing. A skilful Muſician does not loſe his Art, that plays on a Harp when the Strings are falſe, though the

Muſick

Muſick is not ſo harmonious as when 'tis juſtly tuned. The viſive Faculty is not weakened, when the Air, by a Collection of groſs Vapours, is ſo thick, that the Eye cannot diſtinctly perceive diſtant Objects. When by the Heats of Wine, or a Diſeaſe, the Spirits are inflamed, and made fierce and unruly, and the Images in the Fancy are put into Confuſion, the Mind cannot regularly govern and uſe them. When the Fumes are evaporated, the Brain is reſtored to its Temper and Fitneſs for intellectual Operations; but the Mind is not cured, that was not hurt by thoſe Diſtempers. Briefly, the Deniers of the Soul's Immortality, reſemble, in their Arguments, ſome who oppoſed the Divinity of our Saviour: For, as *Apollinaris* and *Eunomius*, from Chriſt's ſleeping ſo ſoundly in a Storm, inſtead of concluding that he was a real Man, falſely inferred that he was not God; becauſe Sleep is not the Satisfaction of a divine Appetite, the Deity is incapable of it. But they conſidered not his more than Humane Power in rebuking the Winds and the Sea, with that Empire that was felt and obeyed by thoſe inſenſible Creatures: So thoſe, whoſe Intereſt inclines them to believe that Man is entirely mortal, alledge that he

he acts as a ſenſitive Creature, for he is ſo, but conſider not that he has alſo more noble Faculties to underſtand Objects purely ſpiritual, and God himſelf the moſt perfect in that Order, which no material Principle, though of the moſt ſubtile and fineſt Contexture, can reach unto. Beſides, the more it is diſengaged from Matter, and retired from the Senſes, the more capable it is to perform its moſt exalted Operations, and conſequently, by an abſolute Separation, it is ſo far from periſhing, that it aſcends to its Perfection. As for the Manner how it acts in a ſeparate State, 'tis to no Purpoſe to ſearch, being no Secret, and it will be of no Purpoſe to find, as not being of any Influence to excite us to the conſtant and diligent Performance of our Duty: 'Tis therefore a fruitleſs Curioſity to enquire after it. But to imagine, that becauſe the Soul in the preſent State cannot underſtand clearly without the convenient Diſpoſition of the Body, therefore it cannot act at all without it, is as abſurd, as to fancy, becauſe a Man confined to a Chamber can't ſee the Objects without, but through the Windows, therefore he can't ſee at all, but through ſuch a Medium; and that when he is out of the Chamber he has totally loſt his Sight. The

The Acts of the Will, that Imperial Faculty, prove it to be of a higher Order of Subſtances than the ſenſitive Soul. The Brutes are acted by pure Neceſſity; their Powers are moved and determined by the external Application of Objects. 'Tis viſible, that all kinds of ſenſitive Creatures in all Times, are carried in the ſame manner, by the potent Sway of Nature, towards things ſuitable to their corporeal Faculties: But the rational Will is a Principle of free Election, that controuls the lower Appetite, by reſtrainining from the moſt pleaſant and powerful Allurements, and chooſing ſometimes the moſt diſtaſteful Things to Senſe. Now from whence ariſes this Contention? If the rational Will be not of an higher Nature than the ſenſual Appetite, why does it not conſent with its Inclinations? How comes the Soul to mortify the moſt vehement Deſires of the Body, a Part ſo near in Nature, ſo dear by Affection, and ſo apt to reſent an Injury? And ſince 'tis moſt evident, that ſenſitive Creatures, always with the utmoſt of their Force, defend their Beings, from whence is it that the rational Soul, in ſome Caſes, againſt the ſtrongeſt Recoil and Reluctance of Nature, expoſes the Body to Death?

Death? If it depended on the Body for Subſiſtance, it would uſe all Means to preſerve it. Upon the Sight of contrary Motions in an Engine, we conclude they are cauſed by divers Springs, and can ſuch oppoſite Deſires in Man proceed from the ſame Principle?

If the rational Soul be not of a ſublimer Order than the ſenſitive, it follows that Men are Beaſts, and Beaſts are Men. Now 'tis as impoſſible to be what they are not, as not to be what they are. But do the Beaſts reverence a divine Power, and at ſtated Times perform Acts of ſolemn Worſhip? Is Conſcience the immediate Rule of their Actions? Will Lectures of Temperance, Chaſtity and Juſtice, arreſt them in the eager Purſuit of ſenſual Satisfactions? Do they feel Remorſe in doing ill, and Pleaſure in doing well? Do they exerciſe the Mind in the Search of Truth? Have they Deſires of a ſublime intellectual Good, that the low ſenſual Part cannot partake of? Have they a Capacity of ſuch an immenſe Bleſſedneſs, that no finite Object in its Qualities and Duration can ſatisfy? Ask the Beaſts, and they will tell you: Their Actions declare the Contrary; but the humane Soul has awful

awful Apprehenſions of the Deity, diſtinguiſhes things by their Agreement, or Diſconformity to his Laws: Its beſt and quickeſt Pleaſures, and moſt piercing wounding Troubles, are from moral Cauſes. What Colour, what Taſte has Virtue? Yet the purified Soul is inflamed by the Views of its moſt amiable, though not ſenſible Beauty, and delighted in its Sweetneſs. How often is it ſo raviſhed in Contemplation of God, the great Object of the rational Powers, as to loſe the Deſire and Memory of all carnal Things? What ſtronger Argument, and clearer Proof can there be of its Affinity with God, than that divine Things are moſt ſuitable to it? For if the rational Soul were of the ſame Order with the ſenſitive, as it could not poſſibly conceive any Being more excellent than what is corporeal, ſo it could only reliſh groſs Things, wherein Senſe is converſant.

The Sum of what has been diſcourſed of, is this, That by conſidering the different Operations of Man, and of Brutes, we may clearly diſcern the various Powers of acting, wherewith the rational Soul is endowed in the one, and the ſenſitive in the other. The Soul in Beaſts performs no Operations independant on the

Body, that ſerves it either as an Inſtrument, or Matter of their Production: Such are the Uſe of the Senſes, Nutrition, Generation, all the internal Work, and the preparing Phantaſms, without which they would be far leſs ſerviceable to Man. 'Tis not ſtrange, therefore, that it periſhes with the Body, there being no Reaſon for its Duration in a ſeparate State, ſince 'tis fit only to act by the Miniſtry of the Body. But the Soul of Man (beſides the Operations which proceed from it, as the Form of the Body it animates, ſuch are all common to Man with Plants and Animals) underſtands Diſcourſes, reflects on itſelf: Theſe are Acts proper to its Nature, and included in its true Conception, whereby it is diſtinguiſhed from that of Brutes. Indeed the Exerciſe of ſenſitive Operations depends ſo abſolutely on its Union with the Body, that they cannot be performed, nor conceived as poſſible, without its Preſence, and the Uſe of corporeal Organs. But the more excellent Operations that proceed from the higher Faculties, wherewith it is endowed, not as the Form of a material Being, but as a ſpiritual Subſtance, ſuch as ſubſiſts for ever without any Communion with Bodies, ſo entirely belong

belong to it by the Condition of Nature, that for their Production 'tis ſufficient of itſelf. The Underſtanding and Will are Angelical Powers, and to know and will, and to be variouſly moved with Pleaſure or Grief, according to the Qualities of Objects ſuitable or diſagreeing, are proper to thoſe Natures that have no Alliance with Bodies. It follows therefore, that the Soul, in its ſeparate State, may contemplate, and delightfully enjoy Intellectual Objects, or torment itſelf with Reflection on things contrary to its Will: Nay, it underſtands more clearly, and is affected more ſtrongly than before; for theſe Operations, during its Conjunction, are not common to the Body, but produced by it in the Quality of a Mind, and are then moſt vigorous and expedite, moſt noble and worthy of it, when the Soul withdraws from all ſenſible Things into itſelf, and is moſt raiſed above the Manner of working, that is proper and proportioned to the Body; and from hence it is reaſonable to conclude, that it ſurvives the Body, not loſing with it the moſt noble Faculty, the Mind, that is peculiar to it, nor the neceſſary Inſtrument of uſing it. For as the univerſal Providence of God ſupports the lower

Rank of Creatures in their natural Life, ſo long as their Faculties are qualified for Actions proper to that Life, we may ſtrongly argue, that his conſervative Influence will not be withdrawn from the humane Soul, which is apt and capable in its own Nature to exiſt, and act in a ſeparate State. In ſhort, the Underſtanding and elective Powers declare its Deſcent from the Father of Spirits, whoſe Image is engraven in its Nature, not as in brittle Glaſs, but an incorruptible Diamond.

I ſhall here add to the natural Arguments, an Obſervation of the *Platoniſts*, who, of all other Philoſophers, approach neareſt the Truth in their Diſcourſes of God, and the Soul, of the Majeſty of the one, and the Excellence of the other. They obſerve, that the Unity of the World is ſo cloſely combined in all its Parts, the ſeveral Beings that compoſe it, that between the ſuperiour and inferiour Species, that are middle Natures, wherein they meet, that no *Vacuum* may interpoſe in the Series of things. This is evident, by conſidering, that between inanimate Bodies and living, inſenſible and ſenſible, there are ſome Beings that partake of the Extreams, and link them toge-

together; that the Order of things not being interrupted, the Mind, by continual eaſy Degrees, may aſcend from the loweſt, to the higheſt Perfection: And from this juſt and harmonious Proportion, that is proper to Eſſences, the intelligible Beauty and Muſick of the World ariſes, that is ſo pleaſing to the conſidering Mind. Now what Band is there to join the two Ranks of Beings, Intelligible and Senſible, but Man, who partakes of Senſe, common with the Beaſts, and Underſtanding to the Angels: For which Reaſon, they give him the myſterious Name of Horizon, the Union and Ending of the two Hemiſpheres, the Superiour and Inferiour, the two Orders of Natures, Immortal, and that that ſhall periſh.

I will now proceed to conſider the moral Inducements, to confirm our Belief that God will preſerve the Soul in its Being and Activity hereafter. And of this we have ſufficient Evidence by internal Light, the natural Notions of the Deity, and by many viſible Teſtimonies in the Order of his Providence, and Government of the World. The reſtleſs Deſire of the Soul to an intellectual and eternal Felicity, not attainable here, is a

ſtrong

ſtrong Argument that it is reſerved to a future State. The Underſtanding is inclined to the Knowledge of Truth, the Will to the Fruition of Goodneſs; and in what Degree ſoever we diſcover the one, and enjoy the other, in our preſent Condition, we are not content. As one that is burnt up with ſuch a Thirſt, that only an Ocean can quench, and has but a little Stream to refreſh him, God is the only ſatisfying Object of the rational Faculties: And here our Conceptions of him are ſo imperfect, that we approach nearer the Truth, by denying what is inconſiſtent with his Nature, than in affirming the proper Perfections of it; and the Communications of his Love to us, enflames the Soul with new Deſires of fuller Enjoyment. This Deſire of Happineſs is eſſential to Man, as Man. Now it is univerſally acknowledged, that Nature is not a vain Principle; it produces no ſuperfluous Inclinations in any ſort of Creatures, much leſs in Man, and in that which is moſt proper to him, and in order to the raiſing him to his Perfection. The natural Motion of a Stone has a Center where to reſt; Plants arrive to their full Growth and Beauty; the Beaſts have preſent Satisfaction, and are happy Animals:

Animals: But Man, in whom the two lower lives, and the Intellectuals are united is here only in his Way to Happineſs; his beſt Endeavours are but imperfect Eſſays towards it.

Now if the Soul does not ſurvive the Body, and in a ſeparate State obtain its Deſires, it will reflect upon Nature for Imprudence and Malignity, in dealing worſe with the moſt noble Order of viſible Beings. The Beaſts excel Man in the Quickneſs and Vivacity of the Powers of Senſe, being their Perfection, and in him ſubordinate Faculties, and are more capable of Pleaſure from ſenſible Things; whilſt Reaſon, his eminent Prerogative, makes him more liable to Miſery; for Man, ardently aſpiring to a ſpiritual Happineſs, which here he cannot enjoy, much leſs hereafter, if the Soul periſh, is under a remedileſs Infelicity. His Mind is deceived and ſtained with Errors, his Will tormented with a fruitleſs longing after an impoſſible Object; but if we unvail the Face of Nature, God appears (who is the Author of our Being, and of this Deſire ſo proper to it) and we cannot ſuſpect, without the higheſt Impiety, that he would make all Men in vain, and deceive them by a falſe

Appear-

Appearance; but he gives us in it a faithful Preſage of Things future and indiſcernable to Senſe, to be enjoyed in Immortality. This Argument will be the more forcible, if we conſider that holy Souls, who excel in Knowledge and Virtue, do moſt impatiently long for the Enjoyment of this pure Felicity; and is it poſſible that the Creator ſhould not only endow Man with rational Powers, but with Virtues which exalt and enlarge their Capacity to render him more miſerable? To imagine that he cannot, or will not fully and eternally ſatisfy them, is equally injurious to his Perfections. It therefore neceſſarily follows, that the Soul lives after Death, and fully enjoys the Happineſs it earneſtly deſired, whilſt in the Darkneſs of this earthly Tabernacle. Add further, that Man alone, of all Creatures in the lower World, underſtands and deſires Immortality. The Conception of it is peculiar to his Mind, and the Deſire of it is intrinſick to his Nature, as the Deſire of Bleſſedneſs. For that Bleſſedneſs that ends, is no perfect Bleſſedneſs, nor that which every one wiſhes for: Man alone feels and knows that his Nature is capable of excellent Joys. Now if he muſt ceaſe to be

for

for ever, why is this Knowledge and Deſire, but to render him more unhappy, by Grief for the preſent Shortneſs of Life, and by Deſpair of a future Immortality? In this Reſpect alſo the Condition of the Beaſts would be better than of Men; for though they are for ever deprived of Life, yet they are incapable of Regret; becauſe they can't by Reflection know that they poſſeſs it, and are without the leaſt Imagination or Deſire of Immortality. They are alive to the preſent, but dead to the future; by a favourable Ignorance they paſs into a State of not being, with as much Indifference as from Watching to Sleep, or from Labour to Repoſe; but to Man, who underſtands and values Life and Immortality, how dark and hideous are the Thoughts of Annihilation? Let him enjoy all poſſible Delights to Senſe, or deſirable to the Powers of the Soul, how will the Sweetneſs of all be loſt, in the Bitterneſs of that Thought that he ſhall be deprived of them for ever? How frightful is the continual Apprehenſion of an everlaſting Period to his Being, and all Enjoyments ſuitable to it? After a Proſpect of Eternity has been ſhewn to him, how tormenting is the Thought,

that he muſt die as the ſtupid Ox, or the vileſt Vermin of the Earth, and with him the fallacious Inſtinct of Nature, that inclined him to the moſt durable Happineſs? If it were thus, O living Image of the immortal God, thy Condition is moſt miſerable! What the *Romans* wiſhed in great Anguiſh for the Loſs of *Auguſtus*, that he had not been born, or had not died, is more reaſonable in this Caſe: It were better that the Deſire of eternal Life had not been born in Man, or that it ſhould be fulfilled. If it be objected, that many Men are not only without Fear of Annihilation, but deſire it, therefore Immortality is not ſuch a Privilege that the reaſonable Creature naturally aſpires to.

I anſwer, the Inference is prepoſterous; for the Reaſon of their Choice is, becauſe they are attentive to an Object infinitely more ſad and afflictive, that is, a State of everlaſting Torments, which the guilty Conſcience preſages to be the juſt Recompence of their Crimes: So that incloſed between two Evils, an eternal State of not being, and an Eternity of Miſery, 'tis reaſonable to venture on the leaſt, to eſcape the greater. But ſuppoſing any Hopes of future Happineſs,

pineſs, they would deſire Immortality, as an excellent Benefit. As one that has loſt the Pleaſure and Taſte of Life, by conſuming Sickneſs, and ſharp Pains, or ſome other great Calamities, may be willing to die; but ſuppoſing a Freedom from thoſe Evils, the Deſire of Life, as the moſt precious and dear Enjoyment, would ſtrongly return. And that the Deſire of Immortality is natural, I ſhall add one moſt viſible Teſtimony: For whereas the lower Sort of Creatures, that finally periſh in Death, are without the leaſt Knowledge of a future State, and are therefore careleſs of leaving a Memorial after them; on the contrary, Men are ſolicitous to ſecure their Names from Oblivion, as conſcious of their Souls ſurviving in another World. This ardent Paſſion, not directed by higher Principles, excites them to uſe all Means to obtain from Mortals a kind of Immortality. They reward Hiſtorians, Poets, Orators, to celebrate their Actions. They erect Monuments of durable Braſs and Marble, to repreſent the Effigies of their Faces: They endeavour, by triumphal Arches, Pyramids, and other Works of Magnificence, to eternize their Fame, to live in the Eyes, and Mouths, and Me-

mories of the Living in all ſucceeding Times. Theſe indeed are vain Shadows, yet argue the Deſire of Immortality to be natural. As 'tis evident there is a natural Affection in Parents to preſerve their Children, becauſe when they are deprived of their living Preſence, they dearly value and preſerve their dead Pictures, though but a poor Conſolation.

The Neceſſity of a future State, wherein a juſt Retribution ſhall be made of Rewards and Puniſhments to Men, according to their Actions in this Life, includes the Soul's Immortality. For the Proof of this I ſhall lay down ſuch things as certainly eſtabliſh it.

The firſt Argument reſults from the Wiſdom of the Deity in governing the World. In the Quality of Creator, he has a ſupream Title to Man, and conſequently is his rightful Governor, and Man his natural Subject. Now Man being endowed with free Faculties, the Powers of knowing and chooſing, is under a Law clearly impreſſed on his Nature by the Author of it, that ſtrictly forbids moral Evil, and commands moral Good; and to enforce the Authority of this Law, the Wiſdom of the Law-giver, and the Temper of the Subject requires, that willing Obedience

ſhould

ſhould be attended with certain Rewards, and voluntary Diſobedience with unavoidable Puniſhments. For Man being ſo framed as to foreſee the Conſequences of his Actions, the inward Springs of Hope and Fear work and govern him accordingly: And theſe neceſſary Effects of Virtue and Vice muſt be ſo great, as may rationally induce Man to reverence and obſerve the Law of his Maker, in the Preſence of the ſtrongeſt Temptation to the contrary. Now if we conſider Man in this corrupt State, how averſe from Good, and enclined to Evil; how weak his directive Faculty, how diſordered and turbulent his Paſſions, how many Pleaſures are paſſing on his Senſes, to precipitate his ſlippery Diſpoſition into a Compliance, it is very evident, that beſides the Rules of Mortality, eternal Reaſons are neceſſary to preſerve in him a dutiful Reſpect to the Deity. Take away the Hopes and Fears of things hereafter, what Antidote is of Force againſt the Poiſon of inherent Luſts? What can diſarm the World of its Allurements? How can Man, void of Innocence, and full of Impurity, reſiſt the Delights of Sin, when the Inclinations from within, are as ſtrong as Temptations from without? How greedily

will

will he purſue the Advantages of this mortal Condition, and ſtrive to gratify all the ſenſual Appetites? The *Romans*, when the Fear of *Carthage*, that aſpired to a Superiority in Empire, was removed, preſently degenerated from military Valour, and civil Virtues, into Softneſs and Luxury. So if Man were abſolved from the Fear of Judgment to come, no Reſtraint would be ſtrong enough to bridle the impetuous Reſolutions of his depraved Will. If there were no Evil of Puniſhment after Death, there is no Evil of Sin but would be continued in till Death: And Man, who is by Nature incomparably above, by Vice would be incomparably beneath the Beaſts; inſomuch, as joining to their natural Brutiſhneſs, the Craft and Malice of Will, he would become more monſtrouſly (that is, deſignedly and freely) brutiſh. Now is it conceivable that God, to keep his Subjects in Order, ſhould be conſtrained to allure them with a beautiful Deceit, the Promiſe of an Heaven that has no Reality, or to urge them by the feigned Terrors of an Hell, that is no where? This is inconſiſtent with his Wiſdom, and many other Attributes.

If

If it be objected, that humane Princes are a ſufficient Security of Virtue, and Curb from Vice,

I anſwer, this is apparently falſe; for ſovereign Princes are exempt from temporal Penalties, yet their Faults are of the greateſt Malignity, by the Contagion of their Examples, and the Miſchief of their Effects. Their Actions are more potent to govern by than their Laws. Innumerable periſh by the Imitation of their Vices. Now to leave the higheſt Rank of Men unaccountable, would cauſe a great Diſorder in the Conduct of the reaſonable Creature, and be a Spot in the divine Providence.

Many Sins, directly oppoſite to Reaſon, and injurious to the divine Honour, are not within the Compaſs of Civil Laws: Such are ſome Sins that immediately concern the Deity, the Disbelief and Undervaluing his Excellencies; and ſome that immediately reſpect a Man's ſelf, as Sloth, Luxury, *&c.* and all vicious Principles that ſecretly lodge in the Heart, and infect it with deep Pollutions, and many Sins that break forth, of which the outward Acts are not pernicious to the Publick.

Many

Many eminent Virtues are of a private Nature, as Humility, Meekneſs, Patience, a Readineſs to forgive, Gratitudes for which there are no Encouragement, by Civil Laws; ſo that they are but a weak Inſtrument to preſerve Innocence, and reſtrain from Evil.

It may be objected, that ſuch is the eſſential Beauty of Virtue, that it ſhould raviſh our Affections with Ornament or Dowry, that it is its own Reward, and produces ſuch a ſweet Agreement in the rational Faculties, as fully compenſates the Loſs of all lower Delights, and ſweetens the Troubles that befall a juſt Man in the ſincere Practice of it.

'Tis true, that as natural Actions, which are neceſſary to preſerve the Species, or the Individuals, are mix'd with ſenſible Pleaſures, as an Attractive to the Performance of them; ſo there is joined to Actions of Virtue, that are more excellent, a pleaſant Complacency of a ſuperiour Order to all carnal Pleaſures: But 'tis a frigid Conceit, that this is the entire Reward. For firſt, beſides the inward Satisfaction that naturally reſults from the Practice of Virtue, there is an excellent Good that is properly the Reward of the ſupream Governor of the World.

World. We have an Example of this in humane Juſtice, which is an Image of the Divine: For thoſe who have been eminently ſerviceable to the State, beſides the joyful Senſe ariſing from the Performance of Heroick Actions, for the Good of their Country, are rewarded by their Prince with Honours and Benefits.

This inward Joy is not here felt by all virtuous Perſons: For after violent and vigorous Reſiſtance of carnal Luſts, they may change their Enemies, and be aſſaulted with dreadful Fears and Apprehenſions; and inſtead of a ſweet Calm and Serenity, fall into Darkneſs and Confuſion. The Soul and Body in the preſent Conjunction mutually ſympathize, as two things that are Uniſons: If one be touched and moves, the other untouched, yet moves and trembles. The Cauſe is from the Vibration the Sound makes in the Air, and impreſſes on ſolid Bodies, moving them according to the harmonious Proportion between them. Thus the Soul and the Body are two things, tempered to ſuch a Correſpondence, that if one be moved, the other reſents by an Impreſſion from it; if the Body be ſanguine or cholerick, the Soul, by a ſtrange

Conſent, feels the Motion of the Humours, and is altered with their Variations.

The *Stoical* Doctrine, that a wiſe Man rejoices as well in Torments, as in the Midſt of Pleaſures; that 'tis not in the Power of any external Evil to draw a Sigh or Tear from him; that he is ſufficient in himſelf for Happineſs, is a philoſophical Romance of that ſevere Sect; an Exceſs impracticable, without Cordials of an higher Nature than are compounded of the faint Thoughts of having done what is agreeable to Reaſon. All their Maxims are weak Supports of ſuch triumphant Language. 'Tis true, in a Body diſordered and broken with Diſeaſes and Pains, the Mind may be erect and compoſed; but 'tis by Virtue of divine Comforts, from the preſent Senſe of God's Favour, and the joyful Hopes of eternal Felicity in his Preſence hereafter.

To render this Argument more ſenſible, let us conſider the vaſt Multitude of Martyrs in the firſt Times of Chriſtianity, more eaſy to be admired than numbered. It would fill an Hiſtory, to deſcribe the Inſtruments of their cruel Sufferings, invented by the fierce Will of their Perſecutors;

cutors; the various Tortures to deſtroy Life with a ſlow Death, ſuch as were never before inflicted on the guiltieſt Malefactors. All which they willingly endured with an invariable Serenity of Countenance, the Sign and Effect of their inward Peace; nay, with triumphant Expreſſions of Joy. Now to what Original ſhall we attribute this Fortitude of Spirit? Were ſuch Numbers of all Conditions and Ages, induced by raſh Counſel, by Frenzy of Paſſion, by a Deſire of vain Glory, or any like Cauſe, to part with all that is precious and amiable in the World, for Swords and Fire, and inconceivable Tortures, to excruciate their Bodies? No humane Reaſons, neither the Virtue nor Vice of Nature, Generoſity nor Obſtinacy, could poſſibly give ſuch Strength under ſuch exquiſite Torments. This was ſo evident, that many Heathen Spectators were convinced of the Divine Power miraculouſly ſupporting them, and became Proſelites to Chriſtianity, and with admirable Chearfulneſs offered themſelves to the ſame Puniſhments. This is certainly an extrinſick Teſtimony, incomparably more weighty than from a bare Affirmation in Words, or a meer Conſent of Judgment,

that there is an unſeen State, infinitely better, and more durable than what is preſent; the Hopes of which made them eſteem the parting with all ſenſible Things, meaſured by Time, not to have the Shadow of a Loſs. And this was not a meer naked View of a future Happineſs, but joined with an Impreſſion of that Sweetneſs and Strength, that Conſolation and Force of Spirit, that it was manifeſt, Heaven deſcended to them, before they aſcended to it. From hence they were fearleſs of thoſe who could only kill the Body, but not touch the Soul. As the breaking a Chriſtal in Pieces cannot injure the Light that penetrated and filled it, but releaſes it from that Confinement, ſo the moſt violent Death was, in their Eſteem, not hurtful to the Soul, but the only Means to give it Entrance into a happy Immortality.

Now is it in any Degree credible, that when no other Principle was ſufficient to produce ſuch Courage in Thouſands, ſo tender and fearful by Nature, that the Divine Hand did not ſupport them, inviſible in Operation, but moſt clearly diſcovered in the Effects? And can it be imagined that God would encourage them to loſe the moſt valuable

of

of all natural Things, Life itſelf, and to their great Coſt of Pains and Miſery, if there were not an Eſtate wherein he would reward their heroick Love of himſelf, with a Good that unſpeakably tranſcends whatever is deſirable here below.

In Teſtimony of this Truth, that the Souls of Men are immortal to Rewards and Puniſhments, not only the wiſeſt Men, but all Nations have ſubſcribed. The darkeſt Pagans have acknowledged a Deity, and a Providence, and conſequently a future Judgment. Indeed this Spark was almoſt drowned in an Abyſs of Fables; for in explicating the Proceſs and Recompences of the laſt Judgment, they mixed many abſurd Fictions with Truth: But in different Manners they acknowledged the ſame thing, that there remains another Life, and two contrary States, according to our Actions here. Of this we have a perfect Conviction from the immortal Hopes in good Men, and the endleſs Fears in the wicked. The directive Underſtanding that tells Man his Duty, has a reflexive Power, and approves or condemns with reſpect to the ſupream Court, where it ſhall give a full Teſtimony. Hence it

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is that Conſcience, ſo far as innocent, makes an Apology againſt unjuſt Charges, and ſuſtains a Man under the moſt cruel Sentence, being perſwaded of a ſuperiour Tribunal that will rectify the Errors of Man's Judgment; but when guilty, terrifies the Offender with the Flaſhes of Judgment to come, though he may eſcape preſent Suffering. Of this double Power of Conſcience I ſhall add ſome lively Examples.

Plato repreſents his admirable *Socrates*, after an unjuſt Sentence of Death, in the Priſon at *Athens*, encompaſſed with a noble Circle of Philoſophers diſcourſing of the Soul's Immortality, and that having finiſhed his Arguments for it, he drank the Cup of Poiſon with an undiſturbed Courage, as one that did not loſe, but exchange this ſhort and wretched Life, for a bleſſed and eternal one. For thus he argued, that there are two Ways of departing Souls leading to two contrary States, of Felicity and of Miſery: Thoſe who had defiled themſelves with ſenſual Vices, and given full Scope to boundleſs Luſts in their private Converſion, or who by Frauds and Violence had been injurious to the Commonwealth, are dragged to a Place of Torment, and for ever

ever excluded from the joyful Preſence of the bleſſed Society above; but thoſe who had preſerved themſelves Upright and Chaſte, and at the greateſt Diſtance poſſible from the Contagion of the Fleſh, and had, during their Union with humane Bodies, imitated the Divine Life, by an eaſy and open Way, returned to God from whom they came.

And this was not the Senſe of the more virtuous Heathens only, but even of ſome of thoſe who had done the greateſt Violence to humane Nature, yet could not ſo darken their Minds, and corrupt their Wills, but there remained in them ſtinging Apprehenſions of Puniſhment hereafter. Hiſtories inform us of many Tyrants, who, encompaſſed with the ſtrongeſt Guards, have been affrighted with the Alarms of an accuſing Conſcience, and ſeized on by inward Terrors, the Fore-runners of Hell; and in the Midſt of their luxurious, ſtupifying Pleaſures, have been haunted with an evil Spirit, which all the Muſick in the World could not charm. The Perſons executed by their Commands were always in their View, ſhewing their Wounds, reproaching their Cruelty, and citing before the high and everlaſting Judge, the righteous

Avenger

Avenger of innocent Blood. How fain would they have killed them once more, and deprived them of that Life they had in their Memories? but that was beyond their Power. Of this we have an eminent Inſtance in *Tiberius*, who in a Letter to the Senate opened the inward Wounds of his Breaſt, with ſuch Expreſſions of Deſpair, as might have moved Pity in thoſe who were under the continual Fear of his Tyranny. No Puniſhment is ſo cruel, as when the Offender and Executioner are the ſame Perſon.

Now, that ſuch Peace and Joy are the Effects of conſcious Integrity, and ſuch Diſquiets and Fears ariſe from Guilt, that incomparably exceed all that is ſweet, or afflicting in the World, is a convincing Argument that the Divine Providence is concerned in the moral Actions of Men, whether virtuous or wicked, done here. That the righteous God has Rewards and Puniſhments infinitely above all the good and evil Things of the preſent State; and conſequently, that the Comforts of holy Souls are the firſt Fruits of eternal Happineſs; and the Terrors of the Wicked are the gradual Beginnings of Sorrows that ſhall never end.

Before I conclude, it will be neceſſary to anſwer an Objection that Infidels are ready to make. They argue againſt the Reality of future Recompences; that they are inviſible, and we have no Teſtimony from others, who know the Truth of them by Experience. As *Alexander*'s Soldiers, after his Victories in the *Eaſt*, refuſed to venture over the Ocean with him for the Conqueſt of other Kingdoms beyond it, alledging, *Facile iſta fingun-tur, quia Oceanus navigari non poteſt.* The Seas were ſo vaſt and dangerous, that no Ship could paſs through them. Who ever returned that was there? Who has given Teſtimony, from his own Sight, of ſuch rich and pleaſant Countries? Nothing can be more eaſily feigned that it is, than that of which there can be no Proof that it is not: And ſuch is the Language of Infidelity. Of all that undertook that endleſs Voyage to another World, who ever came back, through the immenſe Ocean of the Air, to bring us News of ſuch an happy Paradiſe, as to make us deſpiſe this World? Do they drink the Waters of Forgetfulneſs, ſo as to loſe the Memory of the Earth and its Inhabitants? If there were a Place of endleſs Torments, of the Millions of Souls

that every Day depart from hence, would none return, to give Advice to a dear Friend to prevent future Misery? Or when they have taken that last Sleep, is the Precipice so steep that they ascend hither? or does the Soul lose its Wings, that it cannot take so high a Flight? These are idle Fancies; and from hence they conclude, that none ever return, because they never come there, but finally perish in the Dissolution of the Body, and are left in the Abyss of Nothing. When they cease to live with us, they are dead to themselves; and consequently they judge it a foolish Bargain, to part with what is present and sure, for an uncertain Futurity. Thus they make use of Reason for this End, to perswade themselves that Men are of the same Nature with the Beasts, without Reason.

To this I answer, though the Evidence of the future State be not equal to that of Sense, as to Clearness, yet 'tis so convincing, even by natural Light, that upon far less, Men form their Judgments, and conduct their weightiest Affairs in the World. To recapitulate briefly what has been amplified before; Is there not a God, the Maker of the World? Is there no Counsel of Providence to govern it? no

Law

Law of Righteouſneſs for the Diſtinction of Rewards? Are there not moral Good and Evil? Are Reaſon, Virtue, Grace, Names without Truth, like Chimeras of no real kind, the Fancies of Nature deceived and deceiving itſelf? Are they only wiſe among Men, the only happy Diſcoverers of that which is propereſt and beſt, and the All to Man, who moſt degenerate to Brutiſhneſs? Shall we judge of the Truth of Nature in any kind of Beings, by the Monſters of it? What Generation of Animals has any Shew of Veneration of a Deity, or a Value for Juſtice, either Peace or Remorſe of Conſcience, or a natural Deſire of an intellectual Happineſs in Life, and an eternal after Death? Is there not, even in the preſent State, ſome experimental Senſe, ſome Impreſſions in the Hearts of Men, of the Powers of the World to come? Theſe Things are diſcernable to all unprejudiced Minds: And can it be pretended, that there is not a ſufficient Conviction that Men and Beaſts do not equally periſh?

And again, how prepoſterous is this Inference? Departed Souls never return, therefore they have no Exiſtence; and it follows, that we are but a Breath of

Wind, which only ſo long remains in Being as it blows; a Shadow, that is only whilſt it appears: Let our Hours then, which are but few, be filled with Pleaſures; let us enjoy the preſent, regardleſs of hereafter, that does not expect us. Philoſophy worthy of Brutes! But Prudence will conclude, if the Condition of Souls which go hence be immutable, and in that Place where they arrive, they muſt be for ever, it ſhould be our chiefeſt Care to direct them well. If upon our Entrance into the next World, Eternity ſhuts the Door upon us, and the Happineſs and Miſery of it is not meaſured by Time, but the one excludes all Fear, the other all Hope of Change, 'tis neceſſary to govern all our Actions with a final Reſpect to that State. This is to diſcourſe as a Man, according to the Principles of right Reaſon.

If the eternal State hereafter were not an infallible Truth, but only a probable Opinion, and the Arguments for and againſt it were ſo equal that the Underſtanding remained in Suſpenſe, yet the Importance is ſo vaſt, either to enjoy for ever the clear Image of God, or to be caſt into an everlaſting Hell, that Prudence requires all poſſible Diligence, in whatever is neceſſary,

ceſſary, to attain the one, and eſcape the other. But this Doctrine is not meerly within the Terms of Probability, but is clear by irrefutable Evidence. And if thoſe prophane Miſcreants, who endeavour by Raillery to expoſe the ſerious Care of Salvation to Scorn, and by trifling Arguments would fain weaken their Aſſent to this great Truth, had not loſt the humane Property of Bluſhing, they would be covered with Confuſion, whilſt they contradict not only what the wiſeſt and beſt Men have unanſwerably proved, but what even their very Oppoſition confirms. For the Doubting the Soul's Immortality, is a ſtrong Argument that 'tis immortal; becauſe only a ſpiritual Being, and therefore not liable to Diſſolution and Death, is capable of reflecting whether it ſhall continue for ever.

It does not require Subtilty of Wit, or Strength of Reaſon, to draw out the proper Uſes of this Doctrine, as Gold from the Mines, by digging into the Bowels of the Earth; but the Conſequences are clear and ſenſible to all that will rightly conſider. If in the next World there are good and evil Things, great as the poſſeſſing or loſing an infinite Felicity, and laſting as Eternity, and diſtant from us no

no further than Death is from Life; that is, from a lighted Candle from being blown out, that is expoſed to all the Winds, 'tis abſolutely neceſſary to regulate ourſelves in the preſent State, by a continual Reſpect to the future. As the Travellers in the Deſarts of *Arabia* (that is all Sand, moveable by every Blaſt, ſo that no viſible Path remains to prevent their Wanderings) obſerve the Stars to direct them in their Journey to the Place they intend; thus we muſt not look at the Things that are ſeen, but to thoſe that are not ſeen, eternal above, to conduct us ſafely through this material, mutable World, to everlaſting Felicity.

F I N I S.

THE PUBLISHER TO THE READER.

THE following Piece was originally wrote in *French* by the Archbiſhop of *Cambray*, ſo univerſally celebrated for his Writings, and fell into the Hands of a Perſon who had neither the Capacity nor Inclination to communicate it, till a young Gentleman of much Curioſity and extenſive Knowledge, who is lately arrived from his Travels, happened accidentally to ſee it with the above Perſon; and being highly delighted with the Subject, and the eaſy Manner in which it was wrote, ſo peculiar to its great Author, thought it the greateſt Injuſtice to conceal from the Publick a Tract ſo uſeful and inſtructive; and therefore carefully tranſlated it from the Original

ginal Manuſcript, as it is now publiſhed, which he gave to a Friend of his, in order to have it committed to the Preſs, being as yet unwilling to appear in the World as an Author; from whom we may hereafter reaſonably expect ſome polite Performances.